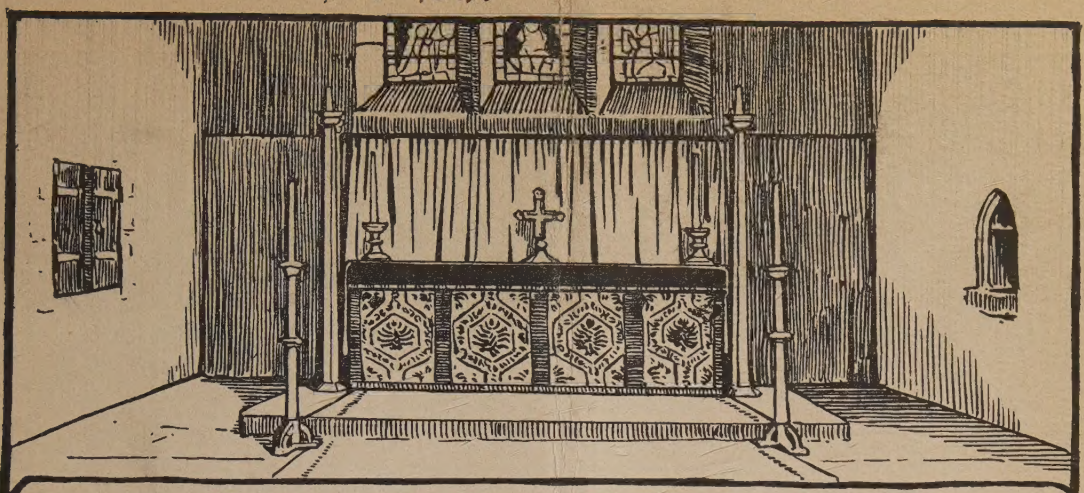
F.A. Fitts



THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Winter, 1931–32.

Vol. 4. No 15.

PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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Hemsworth Rectory, Pontefract.

All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

WINTER, 1931. **Vol. 4, No. 15.**

EDITORIAL.

Our Winter issue is always somewhat domestic. It deals principally with the General Meeting of the Anglican Society. In it we usually try to print, besides an account of the Meeting, the Papers or addresses that have been read or delivered at the Meeting. For, always, it is only a small percentage of our widely scattered Society that is able to attend. In this number we are glad to be able to print in full the remarkable paper of the Rev. C. B. Moss. Seldom has the general position and outlook of the Anglican Society been so well and so forcibly expressed.

On December 1st the Alcuin Club held their General Meeting. This was an important occasion for us because it marked the bringing into effect of the proposals made at the Conference of the two Societies held on October 16th, 1928. Three members of the Anglican Society were elected on to the Committee of the Alcuin Club and we look for mutual support and co-operation between the two Societies in the future.

It is partly to mark this occasion that we have been kindly allowed to print part of the paper that was read by the Dean of Chichester at this Meeting.

We also print the sermon preached by the Rev. V. L. Johnstone at the Choral Eucharist celebrated in Wadham College Chapel, Oxford, on Advent Sunday. This service was arranged by the Oxford Branch of the Anglican Society and we are indeed glad that this branch should be manifesting its vitality in this way. The congregation was very good and the arrangements were admirable. A member of the Oxford branch has written to us as follows :—" Owing to the ' Jacobean ' character of the altar and sanctuary of Wadham Chapel we had to modify the ceremonial considerably and adopt a scheme rather like the seventeenth century Mass described in Frere's *Principles of Ceremonial*. The effect, however, was extremely dignified and impressive."

In our last number, we were able to record with thankfulness the results of the Old Catholic Congress. We had hoped to be in a position this number to follow it up with an account of the recent conference held between the Eastern Orthodox and the Anglican Churches. Unfortunately, however, the results of the Conference have not yet been published. Re-union with the East will naturally take time and after so long a separation we should not wish otherwise. Nor must we attempt to hide from them the true condition of our Communion—and such a thing as the Protestant manifesto against this Conference does at least remind our Eastern brethren that they cannot proceed without caution. Nevertheless we look forward to the report with optimism.

We feel we must refer to two recent incidents which must seem regrettable to most Churchpeople. On the one hand the Anglo-Catholics at Walsingham and on the other hand the salvationists in Canterbury Cathedral. The Catholicism of the Church of England is not strengthened by the former, nor is the movement towards Re-union by the latter. We are tempted to ask the Dean of Canterbury, would he give similar facilities to the Roman Catholics if they ask for them ? If not, why not ? For officially Salvationists even more than Romans have no use for our Church and despise our sacraments !

It seems that still we must watch our Bishops. Some of them (headed by the Bishop of Winchester) have brought forward the proposal that Non-Conformists be admitted to Communion without Confirmation. As a group of Churchmen and women, who support the legitimate authority of the Bishops, we must urge them to refrain from such disorderly proceedings. Church discipline is already far too lax. If those who are neither confirmed nor ready and willing to be, but who are on the contrary not even in communion with the Church, are invited to Communion the last wholesome Church discipline will have gone. If people feel no need for the Church's Sacrament of Confirmation are they ready for the Church's Sacrament of Communion ? Besides this, the parish clergy know only too well the immense value of Confirmation from every point of view, and it is indeed distressing for them to find their Fathers in God so

willing to ignore it for what seems to be mere sentimentalism. They feel they are being betrayed.

In the early part of October a statement of "Eucharistic Doctrine" was published in the Press signed by a large number of Churchmen of all shades of opinion. This was indeed a welcome document and one which must have filled the majority of Churchpeople with real hope and thankfulness. It is in the best tradition of Anglican Theology and thoroughly "Catholic." Naturally (we are sorry to have to use this word) it was criticised adversely by small sections of the Protestant and of the Anglo-Catholic parties, but few events of recent years could have given better proof of the essential unity and the essential Catholicism of the Church of England, than the publication of this statement signed by Churchmen of all schools of thought.

From henceforth the cost of the *English Catholic* will be fourpence. Those, however, who have already paid their subscriptions to it will be allowed to have it at the old price. It is hoped that as its circulation increases the Quarterly will be increased in size. Thus the annual subscription is now 1s. 6d. This we believe is a handier sum than 1s. 2d.

THE ANNUAL MEETING.

The Seventh Annual Meeting was held in London on October 20th, 1931. The programme was shortened this year and consisted of two meetings. The first of these was held at 2.45 p.m. in St. John's Church House, Red Lion Square, and the second, of a purely business nature, was held at 8 p.m. in the crypt of St. John's Church.

The General Committee met in the morning at 12 o'clock, those present being the Chairman, the General Secretary, the Treasurer, the Editor of the *Quarterly*, the Rev. Canon Williams, the Rev. R. F. Borough, the Rev. V. L. Johnstone and Mr. H. S Rogers.

The minutes of the last meeting were read and approved.

The Secretary reported that he had received a large number of letters as a result of the July manifesto in the Church newspapers. At least twelve new members had joined the Society as a direct result of the manifesto.

The Chairman reported on the possibilities of holding a meeting at Chester early in 1932. It was left to him to make further arrangements.

The Secretary read the draft of a suggested report for the year ending October, 1931. This report was then amended and agreed upon by the Committee. He also read a memorandum drawn up after discussions between the Society's officers on the question of the revision of the Society's organisation. It was agreed that this memorandum should be read at the evening meeting. The proposed changes in the Society's constitution were then discussed in detail. The Committee were unanimous in feeling that the re-organisation of the Society should not be long delayed and agreed on proposals to be submitted to the annual business meeting.

The meeting at 2.45 p.m. was attended by thirty members and was addressed by the Rev. C. B. Moss, Vice-Principal of St. Boniface College, Warminster. This excellent address is printed in full elsewhere.

Twenty-one members were present at the annual business meeting at 8 p.m., the Chairman, the Rev. H. Adeane Byard, presiding. The meeting was opened with prayer and the minutes of the previous meeting read, as well as the Report of the General Committee (printed below), which was unanimously adopted.

The Treasurer made his financial statement showing a balance of £2 7s. 9d. on the General Fund and £1 4s. 9d. on the Publications Fund.

The Rev. R. M. Hay was re-elected Hon. Auditor.

The Secretary introduced the subject of the re-organisation of the Society. He explained the General Committee's proposals and indicated the extent of the changes involved in the Society's rules. It was proposed to appoint a Chairman and Secretary for each area of the country, the area to consist of one or more dioceses. This would enable the Society to work more effectively in the different areas. The Chairman and Secretary would be left free to arrange meetings locally as they thought fit.

It was also proposed that the General Committee should be constituted as at present, except that both the Chairman and the Secretary of each diocesan or regional branch should be *ex-officio* members of the Committee. There should be an Executive Committee consisting of the officers and the editor of the *English Catholic* and seven other members to be elected by the General Committee.

After some discussion the meeting decided

that these steps should be taken as soon as possible. Meanwhile a small sub-committee would undertake the task of drafting a fresh set of rules to be submitted to the Annual Meeting in 1932. The Chairman, the Rev. R. M. Hay and Mr. H. S. Rogers were appointed members of this sub-committee.

The Editor of the *English Catholic*, the Rev. E. G. Benson, presented the report of the Publications Committee which had met earlier in the evening. The Committee suggested that it would simplify the finances of the Society and increase the circulation of the Quarterly if members were asked to send one subscription of 3/- to the Treasurer instead of sending 1/6 to the Treasurer and 1/2 to the publishers of the Quarterly. If the price of the Quarterly were raised to 4d. instead of 3d. the annual subscription of 3/- would include the cost of four issues of the Quarterly with postage.

Mr. Benson also outlined a scheme whereby the editorship of the Quarterly would be re-organised. The scheme provided for a number of sub-editors who would each be responsible for contributions of a certain type. Branch Secretaries would be asked to send notes of their activities to the Quarterly. One member of the editorial board would act as publicity manager. Thus the "English Catholic" would be made in a more real sense the organ of the Anglican Society. These proposals were welcomed by the meeting and unanimously adopted

In a short address the Chairman spoke of the activities of the Society during the past year, thanking the Society's officers for their work He was convinced that the changes in the organisation of the Society would make for greater efficiency and increased membership He looked forward to an increased sale of the Quarterly when Mr. Benson's scheme matured. Finally, he reminded the meeting that the Society was primarily a religious movement and its message must reach not only the clergy but the rank and file of the laity in our congregations. W.E.N.

REPORT OF THE GENERAL COMMITTEE.

The General Committee reports that since the Annual Meeting in October, 1930, thirty-four new members have joined the Society. The present membership of the Society is 253.

Mr. V. P. Davis has resigned the secretaryship for Oxford diocese owing to his ordination and Mr. R. G. Cornwell has been appointed secretary. The Rev. J. McCulloch has been appointed secretary for the diocese of Liverpool and the Rev. J. Henniker-Gotley for the diocese of Chichester. Mr. B. T. W. Biggs has resigned the secretaryship for Ely and Mr. A. G. G. Thurlow has been appointed in his place.

A meeting was held at Cambridge on November 24th, 1930, at Selwyn College Lodge, by kind permission of the Master, when Dr. Jocelyn Perkins repeated the address which he gave at the Annual Meeting in October. Fifty members of the University were present.

A meeting was held at St. Edmund Hall, Oxford, on June 16th, 1931, arranged by the Rev. V. L. Johnstone. The speakers were the Chairman of the Society, the Rev. E. G. Benson and Mr. F. E. Howard.

Another meeting was held at Keble College on October 19th, 1931, when Mr. B. T. W. Biggs spoke on the objects of the Society.

A manifesto signed by representative members setting forth the aims and principles of the Society and their bearing on pressing problems which face the Church to-day was published in the *Church Times* and *Guardian* in July.

The Society deeply regrets the loss through death of Canon Hepher, one of the oldest and most enthusiastic members of the Society.

THE PRESIDENT'S NOTES.

I hope that every member of the Society has received a copy of a letter circulated shortly after the General Meeting held in October. The purpose of the letter was to make known the principles of the extended organisation which it is hoped to set up in the course of next year's work.

The membership of the Society is growing very steadily and the formation of local centres would do much to encourage the growth. We are particularly interested to note the increasing support received in America.

Special arrangements are being made to assist the Editor of this Quarterly in the discharge of his important duties, and I hope that members will give practical expression to the gratitude we all feel towards him by using every opportunity of making *The English Catholic* more widely known and read.

H. Adeane Byard.

GENERAL SECRETARY'S NOTES.

The Society has been making good progress lately. In the six weeks following the Annual Meeting no less than twenty new members have joined the Society. The Oxford branch has had another meeting, by all accounts a very successful one. This branch is full of life and has produced quite a batch of new members. There are now 270 members of the Society.

The Annual Meeting was shorter than usual this year, but was very satisfactory. The attendance was rather better than in 1930 and much useful business was transacted. The re-organisation of the Society will undoubtedly increase the scope of our work, and bring about a larger membership. Local meetings of groups of members are essential. There are many clergy who would welcome an invitation to these meetings to learn more about the Society's aims and objects.

I have been in correspondence with a number of clergy and laity in the United States and I am confident that an American branch will soon be formed. The Rev. Charles E. Hill, Rector of Christ Church, Ballston Spa, New York, will be secretary of the branch. American readers of the *English Catholic* are urged to get into touch with Mr. Hill. All my correspondents emphasise the need for a society such as ours in the American Church.

A general meeting of the Alcuin Club was held in London on December 1st, 1931, the first for several years. The Chairman, the General Secretary, the Treasurer, the Rev. E. G. Benson and seven other members of the Anglican Society were present at this meeting, which elected three members of the Anglican Society to the Alcuin Club Committee. The members elected were the Chairman, the General Secretary and the Rev. E. G. Benson. This step is designed to facilitate co-operation in the matter of publications. A most stimulating paper on "Reason and Tradition in Liturgy and Ceremonial" was read by the Dean of Chichester.

In conclusion, may I urge members once more to spare no effort to interest others in the Society's work. Back numbers of the *English Catholic* can be obtained from the publishers, A. T. Broome & Son, The Cherwell Press, 18 St. Clement's Street, Oxford. The annual subscription is now 3/- payable to the Treasurer, Kingsley Rectory, Stoke-on-Trent, Staffs. This sum includes a year's subscription to the *English Catholic*.

W. E. NORRIS, *Hon. General Secretary.*

ENGLISH CATHOLICISM.

An Address delivered at the Annual Meeting of the Anglican Society, October 20, 1931.

We of the Anglican Society stand, first of all, for the Catholic Religion. We are Catholics, not only in the strict sense, in which all members of the Church of England are Catholics, but also in the popular or party sense. We accept the Creeds, we obey the laws, we use the sacraments, of the Church Universal, and of the Church of England in particular. We are trying to live the Catholic life as it is everywhere understood. For instance, we believe ourselves bound to assist in the offering of the Holy Eucharist on all Sundays and chief Holy Days: and though we do not want to enforce our practice on our fellow Churchmen, we do, ourselves, habitually make our confession to a priest. We hold that the Church's marriage law is of Divine command. We keep the feast and fast days, and the other rules of the Church. If anyone can claim the title of Catholic, we can.

This is where our position differs from that of the "Westminster Group." There is no opposition between us and that party; some of us, probably, are members of it. But the Westminster Group is composed, and is intended to be composed, of people of different views, agreeing to put "Church before party." We are not composed of people of different views. We are agreed about our "views," and we are out to propagate them. Also, the Westminster Group is a party, with its own candidates for the Church Assembly. Our work does not lie in that field. We are not out to promote any special legislation, but to promote a particular outlook, a particular way of carrying out the existing laws. That is the difference between us and the Westminster Group. We are not the same kind of society.

But if we are Anglo-Catholics, why are we not content with the other Anglo-Catholic Organizations, the E.C.U., the

Congress Movement, and so on. Why form a new society ?

Because we think that there is a great deal in the Anglo-Catholic Movement which is neither Catholic nor " Anglo." We are inside the Anglo-Catholic Movement, not outside, and our aim is to maintain and to propagate its true principles, and to fight against, and if possible destroy, certain errors which have been foisted into it.

To explain clearly what I mean, I must take you back into history : four hundred years, or to be quite clear, 420.

At that period, the eve of the Reformation, Western Christendom (let me beg you, incidentally, never to allow the phrase, " the Western Church " to pass unchallenged ; there is not, there never has been, one Western Church : there is one Catholic Church, and there are local churches, some of which may be called Western) ; Western Christendom, I say, was admittedly in a very bad condition. All men of good will were demanding " reform of the Church in head and members." And there were three ways in which that reform was carried out, three ways incompatible with one another, because starting from different principles.

There was the way of Luther, which was Revolution. The existing Church was done away with, and new national or sectarian bodies, without any claim to historic connexion with the old Church, were set up in its place. The standard of doctrine was the Bible as interpreted by each individual : which meant, in practice, by the great Reformers and their successors.

There was the way of Loyola, which was Counter-Reformation. The most scandalous of the abuses were removed ; the existing doctrinal system, with its medieval additions to the original faith, was re-affirmed and declared irreformable : the standard of faith was asserted to be Scripture *and Tradition,* interpreted by the Pope : the central authority of Rome was enormously strengthened, and at the same time purified ; great efforts were made to educate the clergy, to raise their spiritual level, and to identify the Catholic and Roman religion with the best learning of the time. At the same time, intellectual and political freedom were severely restrained, and the Church became identified with obscurantism and autocracy, with all that is associated in our minds with the Pope, the Jesuits and the Inquisition.

All over Europe, these two camps faced one another, as they do still, Luther and Loyola, Reformation and Counter-Reformation, the Bible and the Mass. And we believe that both were wrong ; that though each produced great saints, and though there is still much to be learned from both, both were one-sided, and therefore false, and that the lamentable state of Christendom to-day is chiefly due to these two great aberrations from the primitive faith.

But there is a third way, which the Church of England, half-consciously, with much stumbling and inconsistency, pursued in isolation. Here the ancient Church remained, with many of the ancient abuses : but there was no irreformable Council, and no bolstering up of medieval accretions. The standard of faith was the Bible, as interpreted, not by the individual, but by the ancient undivided Church, and, within those limits, by the Church of England. Hindered by all kinds of obstacles of which her isolation was not the least, and by the presence in her midst, and even among her rulers, of many who did not accept, or did not even understand her principles, the English Church, by the special providence of God, preserved for the modern world the Catholic Faith without medieval accretions or irreformable decrees ; the Mass *and* the open Bible ; the sacramental system with intellectual freedom.

The Oxford Movement was the late breaking into flower and fruit of what the English Church had always been meant to be, but had been hindered by too close connexion with the increasingly secular modern State.

Now it is this that we stand for : the principles, the outlook of Anglicanism, as it was developed by the Caroline Divines, as it reached its full development in the Oxford Movement, as it came to terms with the modern world in the " Lux Mundi " group. We stand for the inheritance of Andrewes and Laud, of Bramhall and Ken, of Keble and Pusey, of Church and Moberly and Scott Holland : and our principles may be summed up thus :—

1. The supremacy of Holy Scripture in matters of faith as interpreted by the Councils of the Undivided Church.

2. The right and duty of the Church to accommodate its teaching to modern knowledge, within the limits of the Catholic Faith.

3. The right of national churches to govern themselves, and to decide, for their

own members, all questions of doctrine and discipline, without interference, within the limits set by Holy Scripture, the doctrinal decrees of the Councils based upon it, and the necessity of preserving the validity, or universal recognition of Sacraments.

In saying this, we do not ignore the faults of our Church : of which the gravest is, that she has lost the English people. Historically, that loss was the consequence of the 18th century, not of the 16th : the result, not of Anglican principles, but of the fact that the Church has never had a fair chance to develop those principles on a large scale, and with freedom from political control.

In two years we shall be keeping the centenary of the Oxford Movement. What was the Oxford Movement? James Anthony Froude, M. Thureau-Dangin, and Mr. Spencer Jones alike assure us, that it was the belated appearance in England of the Counter Reformation. The best authorities however, from Dean Church to Canon Ollard, have shown clearly that the Oxford Movement had nothing to do with the Counter-Reformation, but was based on completely different principles. And what we are here to fight, by every means in our power, is the invasion of the Anglican Churches by the influence of the Counter-Reformation, founded as it is on Council of Trent.

That Council is the basis of nearly all we call Romanism as distinct from Catholicism. It introduced a new principle, contrary to the teaching of the Fathers, by setting Tradition, as an independent source of dogma, alongside Holy Scripture, and giving Rome the right to decide what is true tradition. On this foundation it proceeded to make a number of new dogmas necessary to salvation, none of which can be proved from Scripture, and some of which are contrary to Scripture : and to settle questions of discipline irreformably, so as to limit the liberty of local churches and of individuals. It declared itself infallible, and consequently has been ever since an insuperable barrier to re-union. Our three principles which I mentioned before are all contrary to the decrees of Trent : for it has

1. set Tradition alongside Scripture ;

2. given the Pope the power to limit intellectual freedom, which Pius IX used by the Syllabus Errorum (1864) and Pius X by the anti-Modernist oath, which enforces Fundamentalism in the Roman Communion ;

3. made all local churches and hierarchies the slaves of Rome, so that all their affairs, even to the minutest details, are controlled from the centre.

Gallicanism sank into being the maintenance of special privileges for national churches in certain countries, and so was a mere survival after Trent, and was only kept in being by the power of the Kings of France ; it was finally destroyed by the Vatican Council. The Infallibility and Universal Episcopate of the Pope, decreed by the Vatican Council, are the logical corollaries of Trent; the Old Catholics, when they rejected them, were compelled to reject the authority of Trent too, and this alone is what has made re-union between them and us possible.

Therefore, if I wanted to give you a slogan, in the best General Election manner* it would be

NO TRUCK WITH TRENT.

Our repudiation of Trent, and of the Tridentine principles, methods, and atmosphere, in doctrine, discipline, and devotion, must have an outward and visible sign. This we find in the English Use.

Let me be quite clear about this. We are not medievalists. We do not advocate all the ceremonial used in Salisbury Cathedral in the 14th century, still less the introduction of the Sarum Rite.

I have the greatest respect for the ancient and illustrious Church of Sarum, to which I have the honour to belong, (being licensed in that diocese), and in whose cathedral, I am happy to say, the vestments are worn and the altars are all arranged according to the English Use : but it is Sarum of the 20th, not the 14th century !

The English Use is the Book of Common Prayer, with such ornaments and ceremonies as were in use in England when it was first made, and are capable of being used with it. We acknowledge the right of the Church to develop her rites, ceremonies and ornaments, as she chooses, and for that and other reasons most of us welcome the Liturgy of 1928 : but we insist that the point at which to begin is the point which our development had reached when it was interrupted by Calvinism, namely 1549, and not any later developments in the Churches of the Counter-Reformation.

The reason that we insist on the English Use is not only that it is our duty as Catholics to obey our lawful superiors, who are in

* This paper was originally read a week before the General Election of October, 1931.

our case the Synods of Canterbury and York: nor only because it is far more beautiful, as well as on the whole more practical, than the ill-fitting ceremonies and ornaments borrowed from foreign models; some of which even Father Adrian Fortesque calls "eighteenth century bad taste," and which the most intelligent Roman ritualists are trying to get rid of; but also, because the English Use is the outward and visible sign of our principles. When I see an "English Altar" with riddels and two candles on the mensa, my thought is not, "This is correct," or even "This is beautiful," but "Here they evidently believe in the principles of the Oxford Movement and not in those of the Counter-Reformation."

Is this insular, or schismatical? Only if you believe, as I fear great numbers of Anglo-Catholics do believe subconsciously, that Romanism is "the real thing," and that outside the English-speaking world all Christians worth mentioning are Romanists.

I do not want to bring re-union into our domestic controversies, but we who have friends and fellow-workers in the cause of re-union in every country from Sweden to Syria can hardly be called insular in our outlook or schismatic in our aims.

This is the way of looking at things which I think we should be propagating; and it is very different from a great deal that can be read in Anglo-Catholic literature. We have got a difficult task before us, because our opponents have got a long start; and yet I believe we are really in a majority, but the majority is unorganised, whereas the other side is highly organized and enthusiastic.

I will conclude with a few suggestions as to the lines on which we should work.

First, I think we should not lay too much emphasis on aesthetics. If people get to think we are "arty," they will never take us seriously; and if we are just a set of people who want to substitute albs for cottas and riddels for retables, we shall be justly accused of fiddling while Rome is burning. The times are far too serious for folly of that sort. No one is keener on the English Use than I am, or more certain that we need an outward sign, a banner as it were: but we must recognise that those who hold our principles and will fight for them are on our side, even if they have six candles, yes, even if they wear birettas!

Secondly, we must fight on the field of psychology, not merely of reason. Our arguments seem to us unanswerable, yet they don't always convince; because people are very seldom convinced by argument. We have got to create an atmosphere for our arguments, and to bear in mind the psychology of the particular persons we want to convert.

Thus it is generally useless to appeal to Anglo-Catholics on the ground of obedience to rubrics. English people in general have no great love for law, except when it is a safeguard for their own liberty, or a means of restraining somebody else! In particular the Anglo-Catholic Movement, ever since the P.W.R. Act, has had in it a large revolutionary element. The men who have had most influence in it, Stanton, Holland, Bishop Weston, have been men of strongly radical outlook. Therefore, most Anglo-Catholics, unlike foreign Catholics, are progressives, if not revolutionaries, and we must not try to convert them on grounds which only appeal to conservatives.

Neither Anglo-Catholics nor Romanists carry on their propaganda by addressing the reason. It is the imagination and the herd instinct by which people are caught. We must be constantly teaching, positively not controversially, the greatness and the splendour of the Anglican position, the romance of Anglican history; we must never suffer the contempt of anything as only Anglican, which is only too common; we must use the word *Catholic* to mean that which is primitive, Eastern and Anglican, and not *Tridentine*, in opposition not only to what is Protestant but to what is Romanist. We must be always suggesting that our principles and our practice are both Catholic and up-to-date. It is really rather Late Victorian, to have six candles on the altar, and to fill your sanctuary with knickknacks, like a French church, the ecclesiastical analogues of the antimacassar and the aspidistra!

We have got to make it "the thing" to follow the English Use, and to suggest that anything else is not so much disloyal or heretical, as ridiculous and rather dowdy.

Thirdly, we must take steps to meet our opponents in a region where hitherto they have had all their own way. There is a large number of people whose interest in religion is not doctrinal but devotional and mystical. These people have very little to satisfy their needs but what is Roman or pseudo-Roman. The use of foreign devotional books, even more than foreign

ceremonial, gives people a Counter-Reformation background. I was, for instance, reading lately an otherwise admirable book on mental prayer, written by a member of an Anglican Religious Order. The author's whole mind and doctrinal background was entirely Romanist: of the books which he recommended, and said every priest should possess, about eighty-five per cent. were post-Tridentine Roman, to about eight per cent. pre-Reformation, and seven per cent. Anglican. Great numbers of our more devout people are given, or buy for themselves, devotional books which are either frankly Roman, or if Anglican, teach Roman doctrine. One most popular book, with a circulation of hundreds of thousands, teaches explicitly the doctrine of the Immaculate Conception, which is not only quite meaningless to the modern theologian, but which our Eastern and Old Catholic friends condemn as formally heretical.

We have got to do something to fight this flood of foreign devotion, which we can only do by providing something better. This is where our Russian friends can help us: there is, I believe, an enormous devotional literature in Russian, which we must have translated. If we do use Roman devotions, we must adapt them as the Tractarians did. Now-a-days, as is well known, the older Roman devotional books are not Roman enough for some Anglican publishers! We must study the mystical side of our religion in order ultimately to produce mystical literature free from the doctrinal errors, and the often obscurantist outlook of the Roman books studied in our parishes and still more in our convents.

Fourthly, if we have any doubt that in doing this work we are really working for the glory of God and the salvation of souls, and not merely propagating our own opinions, let us remember that we are fighting for God's Truth: truth revealed in Holy Scripture; truth more fully shown to us in modern discovery; and for the liberty of the sons of God; liberty ecclesiastical, political, intellectual. The Anglican Communion, and the Anglo-Catholic Movement which is its spearhead, its only consistent manifestation, are the only hope for the reunion of Christendom and the reconciliation of the modern world to Christianity. Roman propaganda, both inside and outside the Church, is an effort to pervert and ultimately to destroy that movement. I have avoided making accusations, but I cannot but warn you, that there are very sinister elements in what we are fighting against. If there is a "Protestant underworld," as the Bishop of Durham has told us, there is also an Anglo-Catholic underworld, and a very queer region it is. The use that is being made of the confessional and of the retreat movement in certain quarters, may lead to very disastrous results; and some of our smaller religious communities want watching carefully. I speak of what I know, and I propose to say no more about that; but I am sure that not only the lawlessness, but the frivolity, the contempt for other Christians, and the love of intrigue, which are to be found in certain quarters, would have horrified the saints in any age of the Church. We don't want timidity, moderation, or laxity of principle, but we do need more of the seriousness, the self-control and the common-sense which were characteristic both of the great Evangelicals and the great Tractarians as of the great Catholic saints in all ages.

Finally, I think we must always bear in mind that the principles for which we are fighting, if they are true, are true universally. We are not out to propagate a specially English version of the Faith, our principles are as true at Rome or at Geneva as they are at Canterbury. We do not want to make the whole world Anglican, or to impose the English Use on other countries: the same principle which maintains the English Use in England would welcome a German Use in Germany. But we do want to make the whole world Catholic, as we understand Catholicism, Catholic and not Tridentine, and we believe that such Catholicism is what the world needs.

If then we make our boast of the Anglican name, it is not out of any Jingoistic spirit, but because we believe that the Anglican Churches, in spite of all their faults and defects, have been given, with others, the task of propagating that which the world needs. And it is in this spirit that we venture to use the lines of George Herbert on the British Church, quoted in the last number of the *English Catholic*:—

"But dearest Mother, what these miss,
The mean Thy praise and glory is,
And long may be.
Blessed be God, Whose love it was
To double-moat thee with His grace,
And none but thee."

C. B. Moss.

THE GOSPEL AND THE CATHOLIC CHURCH.

The Christian religion claims to be based upon the self-disclosure of God in Jesus Christ. It is not the product of man's search after God, but rather man's response to God's manifestation of Himself. God has taken the first step. The initiative lies with Him. We can the better appreciate this claim of Christianity, if we compare it with an approach to religion that is popular to-day. We will take an extreme instance of this manner of approach. The " Daily Roarer " (with a circulation of five millions) organizes a " symposium " of views on God and religion. Persons of every grade of eminence and notoriety are invited to contribute. So Miss Felicia Toots, who has written a " strong " novel on the divorce question, gives her views on the character of God. It is true that she has not said her prayers for years and last read her Bible when she was at school. But her views on God are considered " interesting." Also Professor Small, the famous inventor of poison-gas, contributes his ideas on heaven. It is supposed that his skill in chemistry invests these ideas with an importance that they would not otherwise enjoy, since his main qualification for discussing Christianity is to be found in the fact that he can do it from a position of complete detachment. The list need not be continued. The selection of contributors is based on the quaint assumption that anyone has the right to air his ideas on religion, even though he has made no attempt to understand, study or practise it, and that all such ideas are equally important. Profound questions that have engaged the greatest minds are dismissed in a few casual phrases. Truths that demand deep spiritual insight are tossed on one side as trivial or out of date. We are driven to protest that the views of the cheap-jack journalist on religion are about as valuable as would be the views of an eminent bishop, who has never studied science, on some complicated problem of bio-chemistry.

In utter contrast to all this the Church proclaims that the Gospel of Jesus Christ is based not on opinions and ideas, but on truth about God. The Christian can say, not, " I conjecture," or " I think," but I know. And the ground for this confidence is that God has revealed Himself in the most objective fashion possible, in a series of historical events, namely the life and character and teaching and death and resurrection of Jesus of Nazareth. They are events which demand an explanation, but they go far to contain the explanation within themselves. They evoke a natural response in the minds of men of good-will. The Church has been called to bear witness to these happenings in time and space, and on the basis of them to proclaim a gospel of the love of God. God has declared His love in action before all the world. We know the truth of God because He Himself has willed to make it known. Man has not climbed up to God, but God has come down to man.

In opposition to what we may call the Catholic view of the Gospel as the only disclosure of God in history to which the Church is called to bear witness, we may set two other views. The first is that of the " Modernist." In its extreme form the Modernist view (using the term Modernist in the proper sense) reduces the Gospel to a system of ideas divorced from facts. The Cross and Resurrection simply represent the truth that self-sacrifice is the means to fuller life. The story of Jesus Christ does no more than provide the best illustration hitherto devised of this great truth. To enquire which if any of the facts of the narratives of the Gospel are historically true, is unnecessary and indeed irrevelant. Christianity is treated as the most satisfying interpretation of life hitherto achieved. The Creeds are no more than essays in philosophy to which the prize was awarded in an ignorant and pre-scientific age. We should be able to improve on them. Religion is a quest for God rather than a response to His self-disclosure. The Church exists to be a society for spiritual research. It cannot point men to eternal realities, but only to the latest results of its religious explanations. There cannot be a Gospel, good news about God ; but only a bulletin recording the most recent verdict of hopeful enquiries after truth. It is plain that a religion of this type is far removed from the religion of the New Testament, or the tradition of Catholicism. It is hard to see how it can provide any basis for worship or devotion. For worship is above all the adoration of One who is real. Religion is concerned with what is.

The second view is that of those who wish to add to the faith of the Church new articles of belief which are found by some to be devotionally attractive, or are supposed to

make an immediate appeal to the popular mind. We are invited to assume that what makes us feel "warm inside," or evokes a quick response of emotion, must be true. There may be no historical evidence whatever to support the new beliefs, but if they are useful either to kindle our own devotion or to attract outsiders, we must not dare to scrutinize them too closely. To ask them for their credentials is a sign of irreligion.

As an example we may take a belief held by many devout Christians, which may well be true, but yet assent to which cannot be demanded of all Christians, because there is no adequate historical evidence to support it, and because it formed no part of the teaching of the early Church, I mean, the perpetual virginity of the Blessed Virgin Mary. The belief is certainly congruous with Christian reverence. It is most seemly that the Mother of the Lord should have had no other children. But we must allow that the historical evidence in its favour is at least scanty. We must equally insist that the historical evidence against it, often alleged from the New Testament, is equally precarious. The texts quoted are capable of other interpretations. The belief therefore can only be a pious opinion, one tenable by honest and thoughtful Christians, but only as a probability. We have no right to exalt it to the rank of a fundamental Christian belief.

Another example is belief in the bodily assumption of the Blessed Virgin Mary. The argument is employed that since she was entirely holy, her body cannot have seen corruption, but must have been raised in the same manner as our Lord's. The fatal objection to this plea is that there is not one scrap of evidence for the alleged event, and that for several centuries no teacher in the Church held any such belief. It is a relatively modern belief based on logical argument. We believe in the empty tomb of our Lord because there is good historical evidence for it and because such belief was unanimously held by the witness of the New Testament and by the early Church. If the body of His mother was similarly raised, why have we no mention of it? The kind of piety which argues that logic demands such an event, claims a knowledge of the ways of God's working that is inconsistent with humility. To demand such a belief from all Christians is to undermine the basis of the Gospel.

For it is here that Modernism and legend-making are seen to be at one in their underlying principles. The Modernist says "History does not count." Let us turn Christianity into a beautiful legend expressive of spiritual truth. The advocates of these new beliefs say, "History does not count. Let us accept these beliefs though they have no basis in history." The nemesis in store for teachers who confuse emotional attractiveness with historical truth, is that when their pupils discover the unhistorical nature of a part of what they have been taught, they will reject the entire historical ground of Christian faith. Having discovered that some of the articles of their faith are legendary, they will conclude that all are. Hence in the interests of the Gospel, we must at once affirm the objectivity of its message as grounded on events of history, and also refuse to adulterate it with legend however attractive. Catholicism is not credulity. The Church exists to witness to the truth of God, not to provide a series of new speculations. It is the glory of our branch of the Catholic Church that it maintains the Gospel in all its purity and in all its fulness.

E. J. Bicknell.

REASON AND TRADITION IN CEREMONIAL.

Being part of a paper read at the General Meeting of the Alcuin Club on December 1, 1931.

Obviously there is much to be said for the retention of tradition in ceremonial, because hallowed actions play so large a part in the corporate power of worship, and they assist the numinous elements, without which Christian worship cannot exist. None the less there is a place for the critical faculty, if worship is to retain a fully Christian character and not slip back into the realm of mumbo-jumbo. The reader may ask two questions—Is what is done fitting from the point of utility? Is it fitting in the sense that it derives from a true authority? Tradition incarnates authority. Ceremonial enshrines tradition. If it is to be valuable, it must be the tradition of the family. Ultimately what these traditions are and what is consonant with tradition must be settled by official pronouncements of those qualified to speak. The recognition of this principle of reason is essential to the peace of the family. For us

it means 1662 as interpreted by 1928. The only alternative is a rigid adherence to 1662 (with the modifications of the Shortened Services Act). There are, no doubt, many who think that they could write a better book. For many years to come we must make the best of what we have got.

With these principles in mind, we may examine certain usages that are urged upon us. In order to be brief, the comments must be blunt. If too blunt, I crave indulgence.

I.

" The Celebrant on turning round at the centre of the Altar to communicate his people, may instinctively walk directly to the South end of the Altar rails. But it is surprising how much more orderly will be his approach, if he first advances to the centre of the Altar rails, then turns to his left and walks to the farther end of the South rail, there to begin the administration." This advice is coupled with a warning against " aimless wandering." But surely the whole point of the condemned action is that it is not aimless. The celebrant in going straight to his work is acting on a right instinct, and paying the highest homage to That which he carries.

Again, the Priest is directed to lay his hands on the sides of the book to read the Epistle, and read it with his back to the people. Where is the *utility* here ? The defence is sometimes made that the book is too heavy to hold—Is not this just an example of laziness ? And is not the defence discounted when at a Solemn Celebration of the Eucharist we see the reader walk solemnly down to the entrance of the chancel, book in hand, and then deliberately turn his back on the people ?

The position of the people during the Epistle arouses similar questions. Why should they kneel, unless they wish to pay more honour to the Epistle than to the Gospel ? Is not this an example of " the exuberant difformity of disordered growth"?

Another excrescence hard to justify is found in the order to bless the water at the Offertory ? Why ? The question becomes more insistent when we are told that we are not to bless it at a Requiem. Where is the need of blessing in the one case if not in the other ?

Why do so many guides command the use of the last Gospel ? It is a most edifying meditation. But here we have another example of excessive enthusiasm. The tendency to overlay the essential service with unessential accretion is destructive of true liturgical feeling. The strange thing is that the imposition of the last Gospel is often accompanied by strong pleas for the removal of the Gloria in Excelsis to the beginning of the service. This, surely, is to throw away one of the most solid gains of the English Prayer Book. The Gloria in Excelsis at the beginning when an Introit, and the Kyries, have already been sung, weights the beginning of the service with three solid pieces of music. The result is top-heavy. It is often claimed as one of the great beauties of the Roman Rite that it comes to a full close at the top of the Mount—with the Communion. But experience shews that popular devotion demands something more. In practice there is Ave Maria, and Salve Regina, and Deus refugium and Sancte Michael Archangele, and a prayer for the King. The Last Gospel is part of that " something more." As Dom Cabrol points out, it was originally a practice of private devotion which by degrees became general. Even now at a Pontifical Mass, the celebrant only begins the Last Gospel at the Altar : he recites the rest while going to his throne, where he concludes it. The instinct of popular devotion is surely right here. But it is better satisfied in the English Prayer Book than in the Latin.

Another example of excrescence contradicting utility is to be found in the insertion of a second form of confession and absolution at the beginning of the Mass when a very full form is provided in the service itself. The Prayer for Purity, the Decalogue or Summary form an admirable introduction conveying—if taken seriously—just the right impression of awe and unworthiness that should rise in the heart at the approach to so solemn a mystery. Why weaken their effect ?

Another example of excessive enthusiasm misplaced may be seen in the passion for kneeling. Reference has already been made to it at the Epistle. Standing is the primitive Christian attitude of prayer. It is an attitude especially appropriate to thanksgiving. Why should not worshippers rise when they hear the words, " Lift up your hearts," and remain standing till, at any rate, the Sanctus ? Why should it be thought right to stand for the Gloria in Excelsis when the Eucharist is sung, but not when it is said ? Why, again, should the Server adopt an attitude of more

intense devotion than the Celebrant? Would it not be much more edifying for him to do as the priest does, save that he will naturally kneel to receive the Absolution and the Blessing?

The questions connected with standing, kneeling and the making of reverences need thinking out afresh. There is much to be said for standing as the normal attitude of corporate prayer at the liturgy. But there are moments in its execution when some attitude more expressive of awe is natural.

It is said by some that a mere slight bow of the head is all that is necessary. For the lay-folk there is something to be said for this. The Dominicans, whose ceremonial was in former days elaborate though dignified, made allowance for "the custom of the country." It is right that national temperament should be considered. But many an English priest will feel this direction quite inadequate to his needs. He may be fortified by finding that his forefathers thought the same.

In the edition of the Sarum Missal published by our club, Te igitur is followed by "The priest shall incline his body." After "entreat them" he is to raise himself. He is to do so again before the words "gave thanks to them, blessed it, brake it." And again after "supra quae." In a Sarum Missal of 1534 in the Chapter Library of Chichester, the same directions occur. In the Cautelae that precede it the meaning of "inclined" is clearly explained, "Cum vero inclinandum erit: non oblique sed directe ante altare toto curvatus corpore se inclinet."

They are not a mere late habit found in printed Missals of 16th century. They are part of the old Sarum tradition, as can be seen from the Sarum Ordinary of the 13th Cent: (published by the Henry Bradshaw Society).

There was also a lesser inclination used, for example, at the name of the Blessed Virgin Mary. But two things seem to be excluded, the mere nod, and the dropping on one knee.

In the later Middle Ages the inclination of the body tended to become a curtsey, an action notoriously difficult, especially in consort. Hence the dropping on one knee came in. Some feel that it can be defended on utilitarian grounds. What is certain is that unless it is performed with great deliberation, it lacks dignity. If performed with great deliberation, it is apt to seem excessive. We may have to wink at it, as it were. But we might well ask, Is not the older and more universal custom more consonant with the holy mysteries? In fact, more Catholic. A. S. DUNCAN-JONES.

THE OXFORD MOVEMENT CENTENARY.

A Sermon preached before members of the Anglican Society at a Sung Eucharist in Wadham College Chapel on Advent Sunday.

The remorseless march of time brings us daily nearer to the centenary of John Keble's famous Assize sermon and the beginning of the Oxford Movement. Our Church papers and our notice boards are thickly plastered with intended celebrations of the event by one noisy minority in the Church, and intended protests against such celebrations by another such minority. In this strife of tongues, the Anglican Society, under whose auspices this service is taking place, must define its attitude; if the Society stands for anything, it must speak and act. If it believes, as it must believe, that the Oxford Movement has made a great and lasting contribution to the Anglican Communion and to Christianity, it must show clearly what that contribution was; in other words, what elements of Christian truth, Christian duty, Christian devotion were emphasized and reinforced by the Tractarians and their successors. My task this morning is to point out very briefly the most essential of those elements, and to indicate how in this little service this morning they find a place.

I.

Now of course the first element of Christian truth stressed and reinforced by the Oxford leaders was simply the true idea of the Church. You may remember the passage in Dean Church's great history of the first stage of the Movement where he discusses what people meant by the Church in 1830. To the lawyers and politicians, it was the Establishment, the parliamentary creation of the Reformation; to the Evangelicals, it was an invisible and mystical body; to Dr. Arnold, it was just the brotherhood of Christians in the world; to the Non-conformist, it was the aggregate of separate congregations; to the Roman Catholics, it was the Communion of the Pope. And in that atmosphere Keble preached his Assize sermon; and the first thing we notice about that sermon (which you can get for 6d. at Mowbrays) is the

preacher's emphasis on the spiritual independence of the Church. "I do not see," he says, "how any person can devote himself too entirely to the cause of the Apostolical Church in these realms." Why? Because of certain imminent dangers which the preacher felt to be threatening the Church at that moment, crystallized in the immediate project of English politicians to suppress ten Irish bishoprics on their own authority. And that battle with the State is still going on. The Anglican Society does not directly associate itself with the cause of Disestablishment, or even with the Church Self-Government League: but it seeks to uphold the Church's spiritual authority at all costs, and that is partly why we are using this morning the Alternative Order of Communion contained in the Prayer Book of 1928, which is sanctioned for public use by the Episcopate but not by the State.

But the Tractarians went much farther than that. More even than the spiritual independence of the Church, they emphasized its essential continuity with the past; and that emphasis is illustrated by one curious fact. The Tractarians and their successors have nearly always misquoted the Vincentian canon of Catholicity, saying, "Semper, ubique, et ab omnibus," whereas the original has "ubique" with "semper" following. A tiny point, but significant. For the Tractarians were never tired of pressing, and probably over pressing, this point of continuity. If you study the Tracts, you will find that of the first forty-six no less than eleven are devoted to the Apostolical succession, the particular symbol and safeguard of this continuity; and a very great many simply consist of extracts from the Fathers and the Caroline divines, Andrewes, Beveridge, Cosin, Bull and the rest.

And surely we need that sense of continuity to-day; it does not signify a meaningless conservatism, but simply a testing of our advance by the standards and experience of the past; and under that test our present application of old Roman corruptions and modern Roman fancies, from the false cultus of the saints to the wearing of birettas, stands self-condemned: not to mention the vagaries of dissenting belief and pseudo-modernist interpretations of the creed.

Spiritual independence, then, continuity, both keymarks of the Church, but one thing more, one which we are particularly stressing in our service here to-day, Sacramental power. And here I must make an explanation. Dr. Brilioth has shown in his splendid book, "the Anglican Revival," that "Tractarian Sacramentalism still only knew the Eucharist as a Communion;" John Keble, again, said plainly enough, "I cannot deny that I have a strong feeling against the foreign custom of encouraging all sorts of persons to assist at the Holy Eucharist, without communicating;" and there are many of us to-day who strongly deprecate the proposal to celebrate the Oxford Centenary with a High Mass without communicants. And yet, you may say, here is the Anglican Society taking as its chief service of the term a Sung Eucharist, where there can only be one or two communicants at the most. So let me say quite definitely that this service this morning does *not* represent our ideal; it is only the best we could do in the circumstances. Our ideal remains the parish or collegiate Sung Eucharist at such an hour, 9 o'clock or 9.30, for example, when the bulk of the laity can communicate.

And why all this emphasis on Communion? Because we believe that the element of grace and power and the infusion of the divine life is an essential part of every true sacrament, and that the Church can only really revive when it feels the divine power thrilling through it. And for myself I would hope that the centenary of the Oxford Movement will lead to a much wider revival of that further long neglected sacramental means of grace and power, Holy Unction and the Ministry of Healing. But for the moment let us just recollect this single point, sacramental power as a Keynote of the true Church, and exemplified in the Eucharist as the highest act of Christian devotion.

II.

And so let us pass naturally to the second point of Christian truth, duty, and devotion stressed and emphasized by the Oxford Movement, the Revival of Worship. This, of course, was the chief feature of the second rather than the primary and more academic stage of the Movement, when Tractarian principles passed out from Oxford to enliven and revive religion in the country as a whole—the stage which is generally accorded the most unfair and belittling title of the Ritualist Movement. Church-going was such a dull affair; sober clothes, gloomy buildings, whining clerical voices, long

sermons and mechanical prayers. The Oxford Movement led the revolt against all that, and largely succeeded. And yet we know very well that all is not happy with our Church worship to-day. While the great majority of the nation still thinks that "Church" is dull and never comes inside to see, the minority are largely attracted by spectacular exhibitions and novelties, organized by the more enterprising leaders in each section of the Church and Dissent. In all this confusion, the Anglican Society has a clear task before it: it will do nothing spectacular, but it will quietly and conscientiously promote the true ideals of Church worship, as those ideals were interpreted by the best thought of the Oxford Movement, *i.e.* the ideals of simplicity, beauty and order.

(*a*) Simplicity. It is perfectly possible, of course, to train an audience to appreciate the full delights of a High Mass, the intricate movements of the assistants in the Sanctuary, and the significance of the most elaborate symbolism. But the average man wants something far simpler than that, that is to say if according to our English tradition he is going to appreciate his worship, and not just treat it either as an elaborate musical concert which he vaguely enjoys, or else as a medley of forms and ceremonies which enable him to hear Mass and do his Sunday duty. A simple service is essential for a simple man's understanding, and we must provide it. It will all be audible; it will follow a recognized and recognizable order of service; and it will be in the best sense congregational, *i.e.*, it will enable the worshipper to take an active part at frequent intervals, *e.g.*, in the singing of hymns. This, of course, does not rule out certain striking ceremonies with a real understandable significance, such as the use of incense (if the congregation definitely desires it and there is no long standing prejudice against it), or the Gospel procession, or the offertory procession, a particular treasure of the Anglican rite, which you will witness in a few moments.

(*b*) And with this simplicity we must have beauty. We cannot very often alter the actual churches we have inherited from a misguided age; we cannot suddenly smash quantities of stained glass; but we can quietly draw the minds of the congregation away from these things by the beauty of coloured vestments and altar fittings, the beauty of lighted candles, and the beauty of such music as we are enjoying here this morning. And let us remember this: that a generation is growing up, which is being educated in all sorts of schools, to appreciate genuine beauty, and despise tawdry shams, and this generation is beginning to make its demands upon the Church. Priests and Church councillors must take greater care about the way they do things, and restrain their natural impulse to litter the homes of God's people with the mass-produced rubbish of Church shops.

(*c*) And thirdly, simplicity and beauty must welcome to their side the principle of Catholic order. Congregationalism in its worst sense is simply rampant in the modern Church. In the confusion of prayer book revision extremists of all kinds, the authors of popular services and the self-constituted leaders of youth have all made hay while the sun shines. The Anglican Society exists to rally the Church to the standard of the Prayer Book in its last revision; and I would suggest to everyone here who is ignorant of that book that he should immediately purchase a beautifully printed little copy for 1/6 at Mowbrays, and really see the wealth of Catholic devotion which it contains. And I would mention further a book that is shortly to appear, a short Handbook of Public Worship, in seventy or eighty pages, written by Dr. Dearmer, with the advice and collaboration of the "Worship and Order Group," a body representative of all opinions in the Church and keen to promote just that ideal of simple, beautiful, orderly worship, which I have tried to lay before you this morning.

III.

I pass to my last point. We have considered the idea of the Church—with its spiritual independence, continuity, and sacramental power—as an essential element of Christian truth stressed by the Oxford leaders from the very start; we have sketched the revival of worship, as the chief feature of the Oxford Movement in its second stage, to be freshly interpreted for our own day in terms of simplicity, beauty and order.

And now one more point: the consecrated lives of the Tractarians and their successors and disciples. Keble, Pusey, Newman and the rest made their influence felt because they were saints, men who devoted their lives to God with rigid self-discipline: and all through the history of the Oxford Movement right down to our time, we see that ideal of self-consecration

impressed upon succeeding generations and expressed in all sorts of ways,—through sacramental confession, through retreats and quiet days, through theological colleges, through rules of life undertaken by boys and girls at confirmation. That surely was the finest gift of the Oxford Movement to the Anglican Revival. Right thinking about the Church, a right use of her sacraments, genuine worship in the beauty of holiness—all those are necessary, but unless our personal lives are touched and we become changed men as a result, those things have no significance whatever. The Anglican Society may be theoretically correct in everything it advocates and essentially sensible in all its criticisms of existing habits, but unless its members are genuine devoted Christians it would serve no useful purpose at all So in this Holy Eucharist let us consecrate our lives to God, in mystical union with Jesus Christ His Son our Lord and leader, and go out from here this morning to bear a fuller, finer, and more vivid witness to Christian truth in the outside world.

SUNDAY OF REMEMBRANCE. A Country Anniversary.

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In the south-east corner of Buckinghamshire, some eleven miles from the city of Oxford, lies the ancient village of Ickford, a tiny outpost of English Catholicism in a dreary countryside. At least, it was dreary enough last Sunday evening, under a pall of November gloom and November rain, muddy lanes and dark skies. But it was the great day of the year at Ickford; Armistice Sunday in the octave of All Saints', with its sacred memories of loved ones in another world; Confirmation day, too; and withal the twentieth anniversary of the veteran rector's ministry in that lonely place; a rector, moreover, who is none other than Vernon Staley, one of the later pioneers of the Catholic revival in Great Britain.

The bell tolled for Evensong, and picking our way through the churchyard puddles and entering the little porch ten minutes before the hour, we feasted our eyes on a true home of God's people. The pews were packed tight with country folk—farmers, labourers, mothers and young women; small boys in Scout jerseys and scarves on seats in the aisle; groups of young men on the back benches, including four stalwart brothers in their twenties whom the Bishop had confirmed that very afternoon; the old grandfather clock ticking a homely welcome; oil lamps and chandeliers illuminating the rector's own splendid handicraft; and the choir perched in the gallery up at the back, eager to make the rafters resound with the song of the Saints.

The bell ceased tolling, and from behind the altar emerged two figures; an old man in a black skull cap and still the suggestion of a twinkle in his eyes, and the Bishop of Buckingham, resplendent in cope and mitre. A pleasant little ceremony preceded the office. Two young Scouts made their way to the altar, bearing their newly-purchased colours, which the Bishop received and solemnly dedicated to God. Then the service began; a hymn was sung, the Psalms were said, a young farmer read the Lessons, and it was not long before the Bishop stood facing us from the pulpit. He had no learned discourse to deliver; he just stood there, with hands folded across the cushion; and talked to his people, bidding them on that night, when so many memories came crowding in, to walk worthily of the Saints and the blessed dead who had gone on before them. And then we sang John Arkwright's hymn, and the Bishop stood at the memorial altar and read the names of the fallen, the rector's only son, the Cherrys and Neils and Dovers, whose fathers and mothers and young Scout brothers were there in the congregation; and then we prayed, and the Bishop dismissed us to our homes with his blessing, and the great service of the year was over once again.

The countryside is full of difficulty; the most faithful and gifted rector can only gather a handful of regular communicants; and yet we have these glimpses of better things. For once a year, at least, that Figure on the rood up there above the cross-beam becomes a reality to many simple folk, and if Armisticetide can recall us to Calvary, it will not be celebrated in vain.

MUSIC.

We have received a copy of the *Te Deum* set to the Ambrosian plainsong melody with an organ accompaniment by J. H. Arnold (S.P.C.K. price 4d.). We have previously had occasion to bring this kind of publica-

tion before our readers and we are sure this description must sufficiently commend itself. Mr. Arnold is doing a great service to English Church Music by these productions, and by using five-line staves (while retaining the old square notes) and adding his delightful organ accompaniments he is giving beginners in plainsong just the help they need.

CORRESPONDENCE.

To the Editor of the "English Catholic."

Dear Sir,

I was interested in your remarks on p. 36 of the Autumn number about the Fraction. It may interest some of your readers to know that in the 1929 edition of the Scottish Liturgy two Fractions are definitely ordered—one at "He brake it," as in 1662, the other following the Lord's Prayer at the end of the Canon. The latter rubric reads as follows:—"Here the Presbyter shall break the consecrated Bread, and silence may be kept for a brief space." In practice I do not find the two Fractions awkward. I think that the silence at this point is most helpful. It is followed by the Pax, "The peace of the Lord be with you all.

Answer. And with thy spirit.

Presbyter. Brethren, let us love one another, for love is of God."

A. E. SWINTON.

St. Mary and All Souls, Coldstream.

BRANCH NOTES.

OXFORD BRANCH.

The Oxford Branch had a most successful meeting at "Polstead," Boar's Hill, on November 20th, when Mr. and Mrs. Howard kindly entertained us all. Mr. Howard gave us a lantern lecture from his own slides, made in the course of his many visits to the parish churches of England. Great interest was evoked from his lucid explanation of the work in progress on the rood screen at Attleborough. And particularly in the detail of the ornamentation which we saw. Upwards of thirty people were present.

On Advent Sunday there was a Sung Eucharist in Wadham College Chapel, the Rev. V. L. Johnstone of Keble preached to a crowded and fairly representative congregation.

As a result of these activities fourteen new members have been enrolled in the Diocese of Oxford, bringing the membership up to fifty-four.

Following the decision of the Annual Meeting a Diocesan Committee has been formed, with the Rev. R. M. Hay as Chairman. It is hoped that with this new and permanent basis for our activities the Society will develop a greater missionary spirit and take the place in Oxford affairs which is essential for carrying out the objects for which we are bound together. R.G.C.

BALANCE SHEET FOR YEAR 1930-31.

GENERAL FUND.

	£	s.	d.
Balance from 1929-30	2	7	0
Members' subscriptions	14	0	6
Donations	3	14	5
	£20	1	11

	£	s.	d.
Chairman's expenses		15	0
General Secretary's expenses	3	4	0
Treasurer's expenses	2	3	0
Rev. Canon J. F. L. Southam—expenses	1	3	0
A. T. Broome—printing	7	2	0
Bank charge—postage			2
Cheque book		2	0
Ledger		5	0
Transferred to Publications' Fund	3	0	0
Balance	2	7	9
	£20	1	11

PUBLICATIONS FUND.

	£	s.	d.
Balance from 1929-30	4	10	0
Subscriptions received by publishers	29	17	11
Donations	21	5	3
Transferred from General Fund	3	0	0
	£58	13	2

	£	s.	d.
A. T. Broome—for printing and publishing *The English Catholic*, Nos. 10, 11, 12 and 13, etc.	57	8	5
Balance	1	4	9
	£58	13	2

Examined with vouchers and receipt books and found correct.
October 17th, 1931.

BERNARD T. W. BIGGS,
ROBERT M. HAY. *Hon. Treasurer.*

The "English Catholic" will be published in March, June, September and December for the Quarters "Spring," "Summer," "Autumn," and "Winter." Price 1/6 per annum, post free.

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